

Tuesday May 16, 1967

Again, semi-open meeting, a few people who are new and the rest Berkeley and a few from New York still. It's getting towards the end of my stay. Next week we'll still have a meeting in Palo Alto on the same kind of a basis, I think there may have been a little misunderstanding about an open meeting and I explained Sunday the reason why an open meeting at this particular period is not so useful, but the semi-open is quite all right, although we have to meet, you might say, the requirements of different people, but that's always the case because no one is at the same place in development. And that whenever there are any questions which may concern one person, they may not mean anything and neither will the answer to someone else who is at a little different place or hasn't reached that kind of a point yet and always this idea that when it is something new that they will feel that they ought to have that kind of an experience, otherwise they are not working on this kind of comparing all the time with each other to see who is further along or what. That you know by this time is absolute nonsense.

A person starts to work if he can with whatever he has and each person is different, the approach is different, the education is different, the background, the way of thinking is different, each person cannot really be compared with any other. Regarding an aim they can be compared. And particularly when the aim is clear, then one utilizes whatever you have in your make-up, your personality, whatever may be your particular wish for wanting to work, by your desire really this kind of work and not something else; or rather the realization that you come to that something ought to be done about yourself. And that, of course, is the whole point. How do we

consider ourselves, the way we are, and to the extent that we are satisfied, of course, you don't want to do any work. You do want to have some work for yourself that you believe can give you something, and all sorts of questions if it's only curiosity it will run down after some time and perhaps at certain times you will even think that you know it all. And then, even at times you start to talk about that.

I make now reference to the two meetings you had this last week when I was in Seattle. I listened to the tapes because I wanted to find out what it would be without me and of course it has been like that already for quite some time, although, at the present time, being here for a little longer there is naturally some kind of an influence. And you will be hard-put to it, I think, after I go because usually when I am here I am a little bit of an authority who answers your questions, and that is it. When you're by yourself, it is difficult sometimes for certain people to take a position and sometimes, I think, that people are left a little bit too much the field, as it were, of saying what they think is right. And whenever anyone starts to talk with a little bit of authority I would be very careful in taking what such a person says. I think you failed a little bit in that in the last couple of meetings. It's not right.

When it has to do with work, I think that you can more or less agree, because we have enough. I've talked enough about it, there are enough tapes of that kind. You can always refer to it. Certain things have been transcribed and it is black and white and you can read it. You can read it in All and Everything. Certain statements in In Search of the Miraculous. You can quote it if you like. All these kinds of things which have to do with what is work, what is required, the ordinary ABC. All of that, I think, there should not be any particular difference of opinion about.

The interpretation of that, of how to apply it, will immediately lead to your own experience. And then the experience will have to be explained by yourself in the words you are familiar with, and sometimes it will have to be an experience of your own which you may compare with an experience of someone else when someone else has made a statement about their experience. And all of that naturally will lead to a certain impression you get of different people particularly in a group when they talk of where they are, and you start to compare it with where you are. And sometimes it fits and sometimes it doesn't. Sometimes you really heartily disagree with it and sometimes you think you know more and sometimes you have to admit that perhaps the other one was right and you weren't but you don't want to admit that openly. And every once in a while, certain statements come out of people which are not entirely justified and will not help you at all. You see, as soon as these kinds of statements go in the direction of a form of criticism, a statement about other people, what they are, and what they are not, an implication of course that the person who said it thinks he is and that he knows. It leads usually to a very very wrong impression and usually an argument without having any particular result because you don't resolve it, no one is there to say yes or no to it. That I think you have to be very careful about. You had it in this last Thursday and you had it on Tuesday. And I don't really want to mention any names, but those who know, they know. It should not happen.

Fortunately, a statement was made that the question of criticism never should come up in a group. Of course it is true. Who knows, you wee, who really can speak with enough authority. All you can do is be honest about your own reactions, about what you feel, and if it is deleterious to the other and perhaps a little

obnoxious when you mention it, kindly shut up, keep it to yourself. The question is for each person to work; and when he has some work, an experience of that kind, they can talk about it in the best way they can. And, of course, use the kind of words that are familiar to them in order to clarify. At the same time, don't expect that someone else will understand it. And maybe it should remain for you; and perhaps it is the truth for you, whenever you are honest enough to talk about what it is that you have experienced and you put it in words. That is really enough. And it is not necessary for anyone else to embroider on it a little further or make some statements which sometimes belong, sometimes don't belong. And at most, what should be done with such a statement from anyone is to be stimulated that you also relate whatever your experience is without trying to link it up with what someone else has said. There is already more than enough of that kind of idea which are linked sufficiently so that anyone can draw his own conclusion, and you don't have to go out of your way of affecting so-and-so and so-and-so when a statement is made by such a person and then forthright saying you don't know what you're talking about or this and that. All that is absolute nonsense.

You know this kind of a group, you know you don't know enough and you cannot say a thing, it is so and it is that, you can say it is for me this, and ^{on} that, of course, I stand because it is a description of your experience, but don't go over into any kind of a criticism of anyone else. Try to avoid it. And when it does happen, then someone should simply say, "who are you to criticize? What do you know?" At most you know for yourself and let it go at that. I want to say this because it will hamper your discussions, it will hamper your growth, it will hamper the exchange and it will hamper also by introducing elements which do not belong in any discussion

of research.

You see we are researching, we are trying to find things. We are trying to find things in a spiritual sense or to a ^{par}at of life which is usually not so often touched. If we say inner life, it is that what a man really is, for himself, what he is sometimes which becomes manifest and sometimes the manifestations stand on its' own and is nothing else but a little superficial idea of how a person should behave in ordinary life and it doesn't go deep enough, many manifestations are just skin deep and the totality of all kind of manifestations as if they were on the circumference of a circle, these wouldn't be much more than just a circle itself, they don't penetrate, they don't even go further than the, they never reach even the center. They are not essential enough in many cases. And if one does have a certain relationship, something a little bit more essential, it is almost unusual so that you make a remark about it, how nice it was that you could actually have a good talk with so-and-so. All the manifestations of ordinary man in ordinary life belong to this life. And there is no doubt that one can discuss it at great length and also talk about the superiority, or the necessity, or the relative value of such manifestations. But you see, on that we have already a great deal of information and data, description of man, how they are and how they behave. And it is not necessary really to attribute anything to that because it is already pretty complete. It may, at times, be quite confusing and that you do not know the motivation of such persons. But, usually, it has to do with ordinary superficiality and the ordinary way of the mind thinking or feeling, simply feeling; and then as a result a man behaves in the way he is with different people in life, the way he sometimes has to behave, or the way he feels that he ought to.

We talk about something else which of course is related to manifestations, and related to man as a whole, and related to the possibility of man to really be, not only superficial manifestation on the outside. It has to do with what a man is in reality, essentially. And we call it inner life because it is a little bit away from the circumference. And it is in the direction of the center of all things where truth actually would be; that we are trying to dig, you might say, to go a little deeper than the surface in order to accumulate data about ourselves. How we are and how we behave and why we do this and that. And that ~~/~~then bringing it to a group, or discussing it, it is like contribution in a field in which certain science of a spiritual kind or a certain kind that has to do with inner life is very necessary because usually we don't know enough about it, we don't pay attention to it. And it is not a subject of education in general at schools or colleges or wherever you go. And it doesn't matter as far as earth is concerned because we can get along pretty well the way we are, although there are difficulties in life, difficulties of course in relationships, difficulties in distribution of energies, money and so forth, property; all the kind of problems we have at the present time. Leave them for the time being a little bit alone. Try to make the best of it if you can. You will be affected, there is no doubt. But in any event, it is not of such tremendous ~~con~~^sequence that you suffer. You are not in Vietnam, you are not extremely poor, you are not living under conditions where you really have to hate the surroundings and all that. All of us are still pretty nice.

But now the question is that all and is the question now can I find something that is really more worthwhile? And if I could,

could it then affect my manifestations to the outside world?
That's really the core of the matter. It has to do, of course, this kind of investigation, this kind of searching for something, ultimately with a, how can one become in life as a man and what should man actually be? How shall he be? That is, what should his interests be? How should he behave with others? What should be his attitude towards his own development? And to what extent can he develop? This is the principal question. Because as long as I believe that man can develop in any one of the directions now indicated by the personality, he will become, so called, a better man on earth, and there is no doubt that he can become that. And that it will be useful for him and perhaps sometimes he will be admired for it.

The question then is, is he still really alive after he dies. You cannot avoid this kind of a question, you know, because if you start to think about life, you have to think about what really it is, and what is this manifestation we call a human being. And which, each person for himself, and animals and plants included, all forms of life existing. Is this life always there? Will life ever die? What is that that dies? That we call death? And what is there as life that was already there before we were conceived or born; and does it remain in existence after the body dies? What is this quality in man, that really makes him alive? And when we say he is not dead, he is alive, what is it, as a motivation for himself? Wishing, or thinking, or feeling in the direction, or hoping, or expecting, or being aspiring towards, or having within himself an inspiration of wanting to create, to make, to do things. These become important, of course, and the motivations, the further they are down towards the center the more real they could be. And also, as

far as manifestations are concerned.

When I can see them as a result of something that comes from an essential quality, there is much more a possibility of comparing them and coming to certain agreement. Because the manifestations are so manifold but towards the center it comes closer and closer I call it a truth, of course, it is that what is really at the center of all things existing. And without using any religious terms it is the kind of thing that we all strive for to some extent, at least, to find out what is the truth about ourselves. What are we as human beings capable of? And that what we really can be and could be and wish to be, can we then at times actually be that? And if we cannot, what is it that prevents us? The search for truth, you see, philosophically, religiously, sometimes by means of art, sometimes by means of science. Four directions all leading to one point within oneself— finding what is the reality of oneself.

All the rest, of course, is an application of all of that. And many of our relationships are based on that and the intentions and professionally or whatever in one's aim in life all depends on this particular attitude. And what is most important for anyone is the relation which usually is called religion, but in man should be the relation toward his conscience. And the question then, what is his character, what are his principles, to what extent can he actually follow what he believes is right or what is wrong? And do we know what is right in this kind of society, in this kind of way in which many rules and laws have been prescribed? And, of course, several of us don't even follow them. But if you follow them for yourself and that what you have been educated with, what you think about, what you know, what you believe in, who you trust, who you care for and for that reason that you do this and that for yourself say that is for others, I don't actually count

for yourself as well as for others. How much actually can you count on it in saying, it is right, I did the right thing? And reversely how often, if you are honest, you note that you didn't do the right thing, you used the wrong word, you certainly had the wrong kind of attitude; perhaps you had many vices and you wish to have some virtues. And on what is this division of vice and virtue based? What is it that you have been educated with and put into you in your mind? What have you learned? Who were the teachers? What did they tell? How can you imitate them? What is there in you that has a central point, that really is immovable, that always is the same? What is in oneself that is permanent, ever enduring, eternal? Life is, you know. There is no doubt.

I say it's no doubt. Maybe you don't agree and it doesn't matter. Sooner or later you will find out. You will find out, of course, when you die. But you don't know it because you haven't died yet. And if you try to die during the day a thousand deaths, you will not know, because you don't live that way. And even if you tried to live one day as if you will die tomorrow, you don't believe it and you don't live that way either. And still, I would suggest to you, that once a month, and I am now talking not to new people, I am talking to those who know a little about work, and about the necessity of growing up, the necessity of finding a place for themselves, and to see what there is of themselves which then could evolve because of it, that is, that what could gain freedom, freedom from the bondage of earth, freedom from the bondage of one's body maybe; but certainly a definite direction in which one wishes to go in order to develop and become, and have more understanding and knowledge of a certain kind, and being able to apply it, and to do at times what has to be done, and not to shirk one's responsi-

bility. All of that, I now talk to those who know a little bit about, you might say the ethics of Gurdjieff, of that what is the requirement in one's life and the application of that what you perhaps know to some extent as an attempt to become objective, an attempt at impartiality, an attempt to realize at times what is taking place at the moment when it takes place and recording that.

All of that now, you see, if you live and if you actually believe that something could remain in existence, then the question is, what do I do at the present time with my life? If that is important for me, to prepare what I think I should do in this life in order to prepare myself better. And therefore the suggestion I make, once a month, you live one day as if you will die the next. So that during that day, you consider your death, you consider that some day there will be an end to this life of yours. And that in this life you wish to accomplish certain things which, of course, from your standpoint you consider important. And quite rightly they are important because they help sustain you. And that in that sense then if this one day still allotted to you as if it is like a cancer and it predicted you will die in a certain length of time. You continue to hope. This is without any doctor telling you how you are. This is you yourself, telling yourself, supposing I would die tomorrow, today is my last day, what will I do? What is now today important for me?

A great deal of the stuff you are busy with and engaged in of course you will not want to do anymore because it is of no value and of no use. It belongs to earth. You know that. Other things that may belong to the possibility of spiritual development you'll have to think about it. You also know that certain things ought to be clarified. You also know that responsibilities have to be met

and if you haven't done it in your life and you will rush during that day to try to do it in order to make a clean sheet. Maybe sometimes, when it is St. Peter when he asks you what you have done that you can say I have done my best, I have done whatever I could do. But, you see it is still different because if you realize, if you could realize, that you will die, maybe at such a point you will not do anything at all. Because you will not know what to do. Because what is there at the present time in your life that you could link up with the possibility that it could remain in existence? Because if you face death and death means for you losing certain things which are now very, very dear to you. What is there now, at this present time that you are building within yourself that could withstand the destruction of death?

You see, this is the big problem. What is in man's life that is enduring? What is really worthwhile? So therefore, the accent of this kind of work is an evolution away from earth., as a side result, becoming a different kind of a man on earth. But it is not the purpose. The purpose is to become a man. A man should, of course, become a man on earth. And with saying this, the realization has to be that, that what I am is not a real man. So that there is room for the possibility, you can call it improvement, perhaps it is a certain kind of a change in a certain direction. And then one has to define what is a man as compared with what we are as ordinary human beings. And that even sometimes certain people are outstanding, we call them more man than someone else. Are they actually developing or have they developed in the direction that I would simply call spiritual but perhaps you might say it is more god-like if the aim of man is to understand eternity? And finally to become in his life infinite if that what he is now

living and experiencing only finite forms for himself.

Is it necessary for a man actually to live that way? Is it necessary to consider a day on which one will die the next day? Is it really required that is spiritual development, that what is perhaps better expressed as an emotional possibility of man as compared to physical existence. Of that what has a certain ethereal quality, sometimes more religiously inclined towards that what could be more free and perhaps more understanding and perhaps be even more in the direction of what a man actually should become while he is living on earth. Is it really necessary for a man to occupy himself with such thoughts?

You see this is a problem you have to settle first because you have to have interest in this kind of work. And if that what you are doing in ordinary life is quite enough and it doesn't matter, let's live for today because tomorrow we die, or the whole theory of laissez-faire. Why should I then worry when I die, all right I will see what happens and perhaps nothing will happen. If that's the kind of conscience I have then, of course, there is no particular reason of assuming that something ought to be done because the things are being done for you and done to you and you have no particular choice but you don't mind it because what is the difference if you are mechanical one way or another? And if that's the kind of life that you are interested in, then, of course, why even try to think about the possibility of becoming free?

The adjustments we make in ordinary life more than enough and we have to. And we sometimes cannot help and sometimes you rebel and sometimes you have problems because you cannot solve them. It is for people who have problems, who have problems, who have a question mark in themselves. This is the attitude of a person in-

terested in work on oneself. This is the necessity for such a person knowing that when he is a question mark that he wishes to solve that particular problem by straightening out and becoming a straight, you might say, vertical line. Meaning by this, that is a man standing up straight with a head, looking towards that what he wishes to accomplish, hoping then that it might come, sometimes one says as if his head is in heaven. And with his feet on the ground knowing well enough that whatever obligations there are on earth he has to fulfill them because that would be one of the first requirements of a man. Not to shy away from things but to take them and to face them. And that his motivating force is somewhere in his heart in-between his mind and his feet, in-between his mental capacity and his physical body. And that what really motivates him in his wish to continue to live and to discover and to find out and to carry on research on himself and to contribute that to the best of his knowledge to the familiarity of others who are working in the same kind of a direction. That ultimately a solution could be found so that the question mark can be straightened.

This is really what man should become. A living wish for himself to know that that what he is at the present time is not sufficient as yet. But that he also knows that potentiality exists in him so that all he then has to do is to work because, you know, it is not given to him on earth. One can say contact with God. Who makes it and how and what do I do? Pray. And how do I pray? Again, this same question, do I know what is right for me? How can I say to God, you do this for me? Because I happen to wish it. Because I think in accordance with whatever now my subjective knowledge is and the way I have been brought up and whatever it is that I believe in is of the highest value in me. How clear is it what

God is? If God is infinity where is this clarity with that what is finite within myself and how can I get out of it so that then I will realize that all things existing in eternity now for a little while are taking on a form and I call it a human being, myself.

You see, this search, this question of truth, of absolute truth, of truth without fail, truth without argument, truth without having any question about it, truth that is within one's feeling center. And belongs to your heart as something that all would acknowledge, in which, you might say, that what is for oneself science, what is for oneself knowledge, becomes omniscience when it is applied to everyone. And it happens to be the same and perhaps the only way by which we can understand it is by simply saying it is life that is unified, it is God within one which is actually that way and not different and always will be because that is the way I define it.

This is really the problem that if one wants to find out for oneself and one wants to have the truth, one begins with the truth about oneself. Not the truth about other people. That will come. But don't bother too much about it. They have their own little world. Each person has his world. That is his world to find out his truth for himself. And he can call it anyway he likes provided it is reliable, it is always the same, he can count on it, and it is solid enough for him to stand on. This is reality, this is permanence, the solidification of man, the solidity in him, that what is he as man, is real, again his life represented without form and then taking a form as man then becoming one as manifestation. with that what is his principle.

So this kind of work, one tries to find out, one tries to find out even on a day when you think you might die, what has to be

done and in that kind of not being able to choose of what is really important that you then start to consider what can I do now in order to prepare myself for that kind of a change-over from a physical body not being longer useful to me into something that could remain useful and for which I now would wish to work, to develop it. The potentiality of man, of course, is much more important in that objective field. Because there he really will be able to live in a certain form of the dimensional world which is not as much bound as we are by time and by space.

Again, these questions about time and space, how do I perceive them, what do I know about them when I talk about infinity? How do I know what it is when I talk even about objectivity? What do I know about being objective when everything that I now am as a personality, of course, in all the functions of my thoughts and my feelings must remain subjective as long as I use them, as long as I think, as long as I formulate, as long as I put things in words, as long as there is a form which may contain certain material but without the form the material doesn't exist for me. We need all the time to put things in that kind of a way so that I can see them even. And it is sometimes difficult even to become aware of an existence of something that is abstract, that I cannot define clearly enough. And then I use a word, either in order to indicate that something exists and I don't know what it really is. Magnetic perhaps magnetism, perhaps that what is after that you call solid and liquid and gas. It goes over into a certain state of a rate of vibration of that what then naturally is known by the results of attraction, electricity, result of that what is a force. What is a force? At what point does a force start? Where does it come from? What is the reason for having that kind of a force so that it can

move things? What is it that motivates one when I say I wish, then I do? What is this wish within me? When I say, I want this as a desire on my part, I say I want to fly, it doesn't help me because I am not equipped.

What is it now if I say, I desire, that is within my means? This is really the problem that comes up time and time again. What can I do with what I am? If I admit it and of course I must admit it, that I am limited and that I am just grown up, up to a certain point five feet and so forth, six, but no more, and nothing is added to it for the rest of my life. And that what is my feeling and it grows up and it is useful for a little bit of a feeling about this and that and a like and a dislike. And then what do I do with it? Creation and wish really to create. To make something out of the extraordinary and again putting it in a form, even if it is art. And that what could remain ethereal, still it is not to be perceived by me because I have no mind even to contain it. I must hear it, I must see it, I must feel it, I must make it so that I then know in that form I hope that something is poured into it.

And that what is poured into it, what is that? The elixir of life? The quintessence of existence? Of that what is really me? And daring then to put it in that form and daring to put it in a form and then, of course, you might say, affecting it in some way or other. Because if it is infinity, it should never require a form. These are the problems of life, you see. Because when I say, I breathe, what is there of this breath that makes me alive?

The digestion of that within my body for certain purposes and then I exhale and that what I cannot use, of course, I don't use and it goes out. And if I only knew how to extract from it that what is called a noble gas in the air - argon and xenon and so forth.

If I only knew how to take it when I could digest it and that kind of material which in the ordinary sense of earth is not, not chemically active, it could become of tremendous activity within me. It's a refinement of a certain form of food when if I could be actually capable of extracting it, it would give me something that I don't get at the present time by just breathing. Under the influence of that what is now a mind, and a mind functioning in the way it does function in thought, and in formulation, and in meditating, in sometimes memory, sometimes anticipation, hoping for the future, trying to make concepts, trying to bring certain things to reality which do not as yet exist and all of that still again, I become bound by this particular kind of a form of things. Useful for life on earth, but not useful for me to be free from, if I do not wish this form. If the form of my body disappears and I do not live there, where do I live, what do I live in, with what can I continue to live? If that what enables me now to be free from earth, and of course I will be free because I die, what remains in existence and what is the house in which it then will live?

If the aim of life is that I consider these questions of the hereafter, on the questions of the herebefore and to consider myself as a life living, being lived now, even if I want to consider it in the sense of reincarnation, that I have lived many lives before and I probably will live many lives again, such a thing I have to have a purpose in mind if I want to consider it as truthful form of an explanation of something that more or less satisfies me. And, of course, that kind of an explanation would mean that life, again, for me is eternal and that the forms of life which I have to live through, maybe in the sense of numerology that I have to live certain lives and certain repetitions and certain ways by which I now

experience difficulties so that I will grow out of them and can do away with them, ultimately having in mind if one wants to become religious about it, to be able to live with the Holy Father and to be there at his feet and to do whatever He might command me to do. To be, you might say, in balance, in peace, to be in eternity, everywhere and always, and being at any one time anywhere and living at any one time any kind of life. Because, you see, from that kind of a standpoint of infinity, the time that I now know doesn't exist at all in the same form which I at the present time experience. So, if we want to be logical, naturally we have to be away from this earth. Then a step, and another step.

And the first one has to be a living in an emotional condition, the state in which, that what is emotion now at the present time dependent on the manifestations of the body, at such a time could be free from the body. And that if the body then doesn't exist, does my emotion continue? This is really a very fundamental question because if I live one day thinking about that, where is, at the present time, my real feeling? What is there that I call for myself even love? For myself, with what do I love? What of me, what is it that when it is not my body any longer, it can continue to exist as a feeling, a feeling, I call it now, emotion because it is of a different kind of quality? Am I sufficiently aware of the existence of that kind of, I say, rate of vibration? Again, it is a very difficult word, something that vibrates within me, sometimes that I know that it exists whenever I am beguiled, whenever I am inspired by wishing to do certain things, impossible for me, hoping, striving towards that what is higher, and then yielding and you might say wishing to become one.

These states, these states of real life, these states that I know at times that I can experience whenever something happens to me out of the ordinary and that at such a time everything of my own little world stands still, and still something remains in existence because I know that I am alive, although I do not function. These are the moments that give hope to a man that when he can experience such

moments, which he will not forget because they are indelibly imprinted in him that then because of that, man has a chance to become something different from what he is at the present time.

So this kind of work, you see. What is needed? That what is contradictions within oneself has to be smoothed out. It has to be understood from a different standpoint. It has to be understood the way it is, in reality, from essential standpoint, and even if the manifestation is different that one recognizes the essential principle of both. I have reference, of course, to mind and feeling. This is what constantly affects man. It cannot be helped because they are different kinds of functions in men. They were developed at different times and they were not fed with the same kind of food. And sometimes one says, one is overdeveloped the other a little less, and sometimes that what is a little less grows out in a different direction from that what we now call mental development. Sometimes we say he is too brainy for his heart, and sometimes, his heart is on his sleeve when he has no mind. And this constant difference sometimes between man and woman, as we say, predominantly one or the other; or sometimes two in one person, one predominating the other; this kind of conflict, both having an effect on my activity because the body is connected with my feeling and with my mind. And sometimes it does what I think and sometimes the body does what I feel. And when there is this kind of a conflict my body doesn't know because it is affected by one or the other. And when they differ, what will the body know and what will it do and who will actually conquer the other?

This is the conflict of man. If everything was clear, if there were a development which took place at the same time, so that whatever the development was in one, would also be the development in the other, that they could go hand in hand and exchange. And then straighten out as one proceeded in the development of the mind with the development of one's feelings. Now I call it feeling as solar plexus because it belongs to man as he is. I don't call it his heart. I don't call it his emotions because that belongs to a different kind of level.

The question of how to solve it, is simply to develop in man a consciousness and let it be developed at the same time with conscience. This is the problem of work. This is the problem of changing a personality into an individual, into a man who really knows and can do and can feel correctly. And for that reason, that what is necessary for such a man is, in the first place, to have an emotional relationship towards that what for him is above him and has more value which is freer, away from earth in the direction towards God, in the direction towards infinity, in the direction towards the absolute, or, you might say, towards that what is the universe.

This has to be fundamental because without this particular kind of a wish, man will never wish to work. Man will always find excuses in his mind. He will always rationalize. He will always find the reasons why I should not do things of this or that, even if he knows that it's good for him. At times he will be afraid of doing it, at times he will be too lazy, at times he will not even want to consider it, and at times it has become so blurred and he is so completely asleep with it that in this kind of a habitual existence, he doesn't even know left from right. The solution for man is to take his body the way it is and to see in what respect it could develop now into having a relationship between his consciousness and his conscience. And you see, in order to do this in ordinary life with the way the mind of man is and his feeling center, his solar plexus, it is not developed and there is no contact, there is no road, there is no way by which your mind can tell my feeling not to feel or to feel certain things in accordance to reason. And there is a certain amount of knowledge which is in my solar plexus which I cannot communicate to my head and is not even if it comes to my head as a knowledge, as an intuitive knowledge, it is not acknowledged by my head as a real kind of knowledge because my mind only knows one kind, that is a mental functioning. And any other kind of knowledge, it is not the knowledge because that what the mind says, that is the real one.

These are the conflicts. And the conflicts are noticeable in my attitude,

in what I have to do in life and not knowing one or the other and not knowing which is worse and which is the best, I let go simply because I hope that the end will justify the means. And, of course, they don't and I get into trouble. And I am affected and when I'm sensitive and my mind starts to function a little bit and it has no power over my feeling, then my feeling will predominate and sometimes my intuition is not correct enough. And my second sight by my first impression I may be right, a second impression, having thought a little bit about it, I change my mind. And my activity, of course, corresponds to all of that.

The study of man from that standpoint, that what is constantly struggling within him when he is conscientious enough in ordinary life, not really knowing. Then he tries to find out. He asks other people. And sometimes they can help him because they happen to be a little bit more objective than a person can be for himself. And many times they don't know enough about your own problems. And sometimes even when you ask, you get away with the ideas that how do you know what I am really thinking or feeling, you do not know me. The other way - to pray, to bring about a contact with a higher force in which you can believe and which then at such a time when you pray honestly and seriously that then you may be able to hear. But sometimes this kind of thing, beautiful as it is, is a little bit like an oracle that can be explained both ways. The Oracle of Delphi was not always understood. The I Ching is difficult to understand. All kind of systems including astrology and all the rest is very difficult to interpret because what is there in us who really knows what is what and where to place it.

And that with all of this, the whole point of wanting to become free in this sense and free from this struggle and free from this constant conflict in one, is to make something that has actually ~~the~~ possibility of a relationship in the right way and a correspondence between one and the other simply because they happen to be developed at the same time. They use the same kind of food. Objective consciousness forms in the mind when a person works, by the introduction of that what is now not subjective any longer but could become a collection of objective facts,

real facts, facts which are acknowledged by everyone to be so, for which there is no personal interpretation, which are absolute because they are not earthly any longer. They belong, you might say, to God but it is a big word to use. One says consciousness, independently of that what is an ordinary and we call it now sub-conscious or a little bit of an ordinary kind of a consciousness, or a waking-sleeping consciousness, the kind of consciousness which is sufficient for man to live on earth with. Self-consciousness is a step away from earth. It is a step in which the mind starts to function normally like that what really is a sun giving light and heat at that time to the solar system of one's own world and in which mother earth as represented by the body has taken the place of becoming a servant; so that what the mind will tell because the mind in that sense now knows and knows absolute facts.

And at the same time that what is one's feeling has changed into a real emotion and developed into a conscience which in man takes place at the same time whenever a little bit of some consciousness is made, is created, is deposited, and is resting now to be moved and used in the brain in the part of the brain that is still susceptible and possible for which there is a possibility of a development because there are parts in the brain that are a little bit more free than other parts. That then at that same time by means of the hypothalamus^a some substance is created which will flow over to one's heart. This is the creation of something in man when he becomes conscious which usually is not known very much because you might say that his physical body has very little room for anything to flow, but this kind of a substance, if it is of a different quality, it is in principle like blood but it is in quality as matter ethereal. And it is not material to flow, it is like a nerve reaction or something that takes place at a distance, as if magnetism can have an effect or a force need not go away from its place in order to be felt as a force.

This question now of how it is produced: I would almost say that you have to take my word for that because you have not as yet any kind of an insight into the factory of the mind when it is receiving impressions in a conscious state. For that what takes place is an overflow towards one's heart. It is called Hambledzoin. It is a blood,

a blood condition which will be used for the formation of the so-called emotional body in man, his Kes^djanian, in accordance with Gurdjieff, in which the blood then that Hambledzoin will fulfill two functions: it will create in man a different kind of a body besides his physical one and it will be the kind of a body which will be useful when he dies so that what is life in man can still remain in existence and be free from the bondage of earth. And at the same time, this what is now Kesdjanian in man and the blood which now is flowing and can circulate in that kind of a body in an ethereal way. Don't think that it is material, it is ethereal will then start to function in a certain way by feeding the Kesdjanian body and creating in the Kesdjanian body certain organs which will have to function, belonging to that body in a certain way within man.

This takes place at the same time when man develops an intellectual body of his consciousness. But the beginning of his consciousness is now parallel to that what is the end of his conscience because man has already in ordinary life the beginning of the possibility of his emotional state and his emotional body. And this, you might say, is the saving grace for man. If he didn't have that he would just be an ordinary physical body which of course would die without any thought whatsoever about the possibility of a hereafter or even being bothered about questions about why man should be a question mark.

You see this is the important part in man. Sometimes we call it man number four in order to distinguish it from man number one, two and three. One, two, and three simply means physical, feelingly, and mental. No more. And in that there is no room for particular questions for what might become. One takes in man number one, two, and three that what exists on earth for what it is and takes it for granted. And there is no particular wish of any kind in such a man if he didn't have man number four. And unfortunately, there are people without this particular development. It is a form of his feeling which is much purer than the ordinary feeling taking care of his ordinary wishes. And to some extent, it has already

a little freedom from his physical body as manifestation.

The difficulty with ordinary man is that his feeling center is linked up with that what is his body. And that the feeling center, not being a center at all, is distributed over the whole body and (that the nodes?) which are connected and are connected more or less with the solar, with the , with this solar plexus. But then, when man, if he has a number four quality, there are certain functions of an emotional kind which are free from his solar plexus and which are already a remnant living in the heart.

One has to explain this, that life, when it was made in the form of a human being, stayed in a certain way in man as it was and started to distribute live cells for the body in order to grow and to be born. And in which then gradually by separation of such cells the different organs also will form. That what was the cause, naturally was the embryo and was as originally how it was fertilized. But that what then started to grow became man. And that out of which it grew remained as a fundamental, original life cell in man. This we call a magnetic center of man which is in each person and is, at that time, the beginning of his life; that is his body and his personality. And then when it has fulfilled that function, this magnetic center divides into two parts. One goes to one's heart and the other goes to one's brain. It is located there and it stays there because it is not subject to any further possible development, since ordinary life and Mother Nature have no interest in that, than only to have the form as matter for man simply appear on earth for definite purposes so that simply, as material it is used, you might call it, for the balancing of the moon regarding the earth and to maintain it at the distance where it is since it was by means of some catastrophe divided from the earth-.

What that what takes place in man and what remains for him his aliveness is a certain cell in his heart and a cell in his mind. These are the two things which will help a man to start to grow further independently of Mother Nature. And it

is there that really that the original thought of wanting to become conscious starts. And it is also there where the original wish to work starts in one's heart. Man number four has this cell in his heart. Man number -- I use this terminology, sometimes it is used by Ouspensky, it doesn't mean very much, but it is a little distinction -- four and five are emotional men, six and seven are intellectual men. All of them have to be developed excepting this four which is below the line and is still in the unconscious area, that is the subjective one. And when it grows out into its own sol, la, si, it goes into the objective or that what is now above the line; that is what is really conscious area. Six and seven as man that -- by the way, emotional body is five -- six and seven of man is entirely in the objective area. So it is all potential in man except his man number four.

And in his beginning of number six, that is the "do" of his intellectual body. This particular "do", it is struck in his mind and the mind now functions in two ways. Most of the time it functions towards the area which is unconscious and becomes his ordinary mental functioning with all the thought forms that we know and the thought processes. At times, a mind has an idea of a possibility of hoping for something that does not exist as yet; for himself, not a creation, but for himself as a possibility of a development in the direction of unity with God. You might say this is an original thought of man which comes to him sometimes in flashes of the realization of his existence, in some way knowing that he should exist only, not only as a man on earth, but there has to be in him that kind of a aspiration in him towards something else which he believes in at such a time. And Gurdjieff calls this the Lights of Karatas.

By Karatas is meant in the book, a state of consciousness for man to be reached after he has full grown all three bodies and is then able to be fused in one. As that kind of unity he is ready to live. Again using this kind of a metaphor, to live on Karatas, so that man in his mind as he is, in this "do", being on the dividing line between the conscious and unconscious area, at times, and very seldom

really, but nevertheless can have this thought. I wished I could grow. I wished I would know. I hope and I know that it is possible for me. That's about all.

He is helped in his feeling when it is right by this emotional quality of having this innate desire to know and also to wish at the same time. And from that time on, by means of work that what is now the beginning of his soul and that what is the completion of his emotional body go hand in hand. In a diagram, sometimes, we indicate them in two parallel lines which are constantly connected with each other. And the steps which have to be taken as far as work is concerned, and explained, you might say, in an intellectual way, belongs, of course, to this observation, this becoming aware, this knowing in a certain way. Knowing in an awareness with an observing which takes place simultaneously with the event. And gradually out of this as a "do" now wishing to grow further, will parallel to it be evolved a "sol" of an emotional body.

The "sol" of that emotional body is for man the aspiration to a new life. It is his wish for a *vitae nova*. It is his wish for a renaissance, a rebirth. A wish for him based on the knowledge which he has and which has been augmented and can be augmented any time whenever he wishes to apply this particular wish for being objective can now be helped in himself by having the aspiration towards the possibility of growing to become a man for him and to develop in him both his consciousness and his conscience.

The next step, the participation in a soul sense, it simply means, I go back to earth in order to live; in order to live with that what is my conscience to the extent then that I will be able to test out how truthful it is and how permanent. It is a testing place. It is a returning to oneself. It is a return to that what is behavior forms in life in order then in that conscious state to be able to do certain things or to understand certain things which one doesn't and hasn't understood before but now is able to do in a more conscious state knowing that it is right.

This is parallel to the development of ^{1a} in the emotional scale. And that is a returning to oneself in the form of inspiration. To know that what is within one as one's heart which ultimately will have to give to man the motivation for the continuation of his wish to overcome the difficulties that are in the way. Whatever happens after that, this question of experimentation, the question of silence and so forth, it doesn't matter.

It all hinges around one thing: that man realizes he has to do some work and that in order to maintain his life, it is not going to be left ~~of~~ God unless he would know how to pray. And^d if, even if belief that God exists, that man still exists as a man on earth with all the difficulties that are involved in that. And that he cannot possibly negate it. And that the only solution for him would be to be in balance between that what is his mind and what is his feeling; or that what is really his consciousness, and what would be and would become his conscience. Whenever there is this kind of a balance between them, you see, one is then not affected by certain states, moods we call them, affected by that what I have thought just the last moment, or what I have read or even what I have eaten. I'm always the same because I know and I ~~feel~~ feel at the same time. I know then that in this conscious and conscientious state, that what I do as activity becomes for me real will. And in this will there is no conflict because that what comes from my mind objectively, that what comes from my heart also objectively does not argue with each other. It is the same. There is a double force, you might say, it is a reinforcement. That is why will takes up the totality of man.

When man is united in three centers in that sense, then his will becomes not only the attitude towards the rest of the world, but also what is in him, making him as man behave the way he should and this time with understanding of his reason, again, consciousness, and with understanding of the motivating force, again his heart.

Ultimately, this becomes man's religion, this becomes the way by which he ultimately could link up with that what is of a higher level, we call it an

emotional level, of course it is his emotions in his, in his particular world which are the planets for his world; the same way that the sun in his world is his mind. And that the relationship between the mind and that what is his heart is now correct because the heart now knows that the mind can govern and can lead reasonableness to the mind and can furnish actually, you might say, the fire, that what is needed as warmth. And that as fire, now, wishes to light up that what is the sun becoming now for man a real sun actually giving off light and through one's heart heat to the body as expressed in the will of man.

Such a man is threefold. He has three bodies. He has the possibility at any one time to become one and leave this earth. He knows what it is to be conscious because he knows what it has taken to fight and to work towards it. He knows what is conscience because he knows that where is God, he is; and where he is, God must be. And that then what he does, he does the will of his father.

The example of that, of course, is Christ. And to what extent you understand anything about Jesus as man and Christ as the Redeemer, to that extent probably you can understand your own life. And if you don't understand very much your own life, you don't understand. And that is nothing unusual because, I think, that most people don't understand themselves at all. And, of course, never will understand the position of Christ, the reason why he actually as man Jesus appeared on earth and what was his function as messenger from God. In exactly the same way, if we were brought up in India, we would not know what is meant by the Buddha. There are many things of that kind in different religions which do not fit us. Christianity happens to fit us because we happen to live here. And for that reason I mention Christ as the central figure of that. But, religions as you know are not limited at all. They belong to earth as a whole. We happen to be at a certain place and because of that we are affected by it. And, of course, we talk that kind of a language, the way we have been brought up and the way we have lived. So, don't think that I become provincial by mentioning Jesus. He is

a messenger from above, that is from the father, from the totality of all things existing, from that what is absolute, from that what is endless, from that what is infinity. And in which now each man on earth, anywhere, can reach whenever he wishes, if he knows how, and if he is willing to have the proper attitude towards himself, by losing himself totally and becoming free of himself, that then he will find God within his heart. This is where the heart, that is where the emotion comes in. That is where your conscience will tell you because your conscience will be told by God as that what is All-wise Father Creator.

Again, I use religious terminology. Don't mind it. I don't care what you would use if you use ordinary words that have the same kind of a meaning. I'm talking about that what really motivates man. And to what extent he is able to understand himself with his heart, his wish to live and to become really what he should be. And he knows that he has to work for that because nothing is going to be given to him. And that whatever he has, he can be very grateful for. But otherwise he wouldn't pray for something else that at the present time he doesn't possess.

So, whenever I say God or the Father, understand it as a principle, as that what is really in the sense of which we now know whatever is, we are capable of experiencing in one's own life must be the way we ought to be and should be as man becoming ultimately that what is created in God's image.

Now you see, this difference between conscience and consciousness, the unity between the two because they feel and think alike. And in that state, no division, unity, oneness of aim and purpose, executed by man, this is individual man. This is real man. This is man with all three functions as bodies complete. And, in the, I call it fusion, it is a unity, it is something which becomes one, it is something that then starts to function on a different plane because it is one. And which as one is still made up of the component parts. And could go, any one time, in the direction of such component parts. And again, you might say, materialize

in them and again appear.

If life exists, the possibility of the crystallization of such life in any kind of a form may sometimes take the form of a human being on earth. And it is possible that the existence of the totality of all life, that certain sections, you might say, are separated out for a purpose. As if such a section becomes a Messenger from Above with a definite Aim to tell how to work, how to grow, and how to free oneself. Again, it presupposes the aim of man in life on earth as well as in the totality of the universe is a freedom of existence of becoming one. And only when that has been fulfilled with all the multiplicity of all lives existing everywhere, only then in the totality of that kind of a sphere will there be permanent harmony and will there be music out of this world.

Only then, but you see it is not the time that we consider. Otherwise we would say it would take many lives, it would take a long time. Fortunately, this time becomes timeless and when timelessness exists, no time exists. And then that what is one is within. And the strangest thing is that absoluteness always existed regardless of any kind of a finite form. And still I have to go through the layers of development until finally I knock on the door of the Tri-unity and then when I am let in and I'm received I realize, I'm back in my old life.

If you wish to work now, this is the last meeting we have in Berkeley. And whoever is new, try to find out for your own sake what is meant by work. It's the only way by which you will find an answer because you will not find it in any other direction. I know that. You can study religions and you can study philosophy and psychoanalysis and all the rest, it will not give you an objectivity about yourself and it will not give you truth. It will give you interpretation and it will give you something to talk about. And temporarily it can help you a little bit because sometimes it's new and it gives a new slant. But it will not develop your I.

The I is the beginning of that what is emotional and that what is intellectual

body. And then, this I starts to exist with the unity of the three bodies. And this I finally knocks on the door of the Absolute asking to be let in. This is God going with you up towards the totality and then merging into oneness.

So when I say try to find out, it is worth it because if you don't know you ought to be ashamed that you don't know. And if you do know, you have a responsibility. And then you are ashamed if you don't do it. Whichever way it is, life is not easy. Life is never a joke. Life has to be serious. This is the meaning. You can take it or you can leave it. If you leave it, it becomes a joke. If you take it, it becomes reality. If you then wish, you can become a man. If you don't take it, you stay like a little animal with a little bit of a brain and that's all there is to it. And you will die that way. And unfortunately, there will be very little of this, well, man number four, wishing and hoping and yearning for the possibility of further growth or understanding, or to find one's real place or the meaning of one's life on earth, wherever it might be. And then to exist in the way one really should exist.

For that reason, I say, try, find out. At the present time when I say this, I talk to your conscience. I'm not talking to your brain. I don't give a damn about your brain but I do care about that what you really feel, and that feeling when you are by yourself and not in the presence of others, when you can actually be honest, and when you really can come to yourself and then perhaps at such a time you can listen and you can think then about your life and what it is worth now and what it ought to be done with it and what you can do and, perhaps, if you understand the responsibility that something, something has to be done. And not tomorrow but today. Because tomorrow you die.

Good night.